

121 The intensive historical study served a number of ends. It served to check the
179 validity of some generalizations made by historians and other scholars concerning
various aspects of Mexican history. For example, there has been some disagreement
among scholars about the size of the pre-Hispanic population and the rate of de-
population after the Conquest.⁹ As we shall see, the data on Tepoztlán throw some
light on this subject. Similarly, there have been divergent interpretations of the
Mexican Revolution. Here we have a village which was in the heart of it. What
can an intensive study of a single village tell us about the results of the Revolution?
How does it fit in with the general picture? How did the *ejido* program work out
in this particular case, and what clarification does this offer on the larger agrarian
problem? In this study I attempt to answer these and other questions. A sufficient
number of similarly detailed local studies might provide new insights which could
be used in the formulation of more accurate broad generalizations.⁹

12 The field techniques used in this study were those of the current anthropological
repertory, and included participant-observers, interviews, autobiographies, case
studies, and a battery of psychological tests including the Rorschach. A study of a
relatively large and complex village like Tepoztlán, with a population of ap-
proximately 3,500,¹⁰ with differences in the size of barrios, the degree of wealth,
and the attitude of the older and younger generation, and with a rapidly changing
culture, presented formidable problems. Assistance was necessary; furthermore, the
traditional anthropological reliance upon a few informants for obtaining a picture
of the culture was obviously inadequate in this situation. Sampling and securing
data and informants representative of all the significant differences in the village
seemed just as important here as in a study of a modern urban community. We
therefore employed quantitative procedures wherever possible, utilizing census data,
local government records and documents, schedules, and questionnaires. Numerous
village surveys were made with the assistance of local informants and a small staff
of field workers.

123 Two aspects of the field study deserve special mention. Intensive case studies of
representative families were carried on, by living with a family and applying to
this family all of the techniques and conceptual categories traditionally used by
the anthropologist in studying a larger social unit. Seven families were studied
intensively in this manner, with the aid of student assistants. Much of the detailed
information on inter-personal relations contained within this volume was obtained
from these family studies.¹¹ Two of these studies will appear in a later publication.

⁹ Cf. the conservative estimate of Bailey W. Diffie, *Latin-American Civilization: Colonial Period* (Harrisburg: Stackpole Sons, 1945), pp. 179-80; and Sherburne F. Cook and Lesley B. Simpson, "The Population of Central Mexico in the Sixteenth Century," *Ibero-Americana*, Vol. XXXI (1948).

¹⁰ Intensive historical studies of small areas are increasing. See, for example, Sherburne F. Cook, "The Historical Demography and Ecology of the Teotlalpan," *Ibero-Americana*, Vol. XXXIII (1949).

¹¹ The population of some other Mexican communities for which we have anthropological studies are as follows: Chan Kom, 251 (1930); Tzintzuntzan, 1,251 (1945); Mula, 2,500 (1936); and Cherán, 5,000 (1945).

¹² For a discussion of some of the possibilities of this kind of family study, see Oscar Lewis, "An Anthropological Approach to Family Studies," *American Journal of Sociology*, Vol. LV, No. 5 (March, 1950).